



DECONSTRUCTING THE CHARACTER OF RAVANA: REVEALING THE DICHOTOMY OF PERCEPTIONS

Komal Chhetri

Department of English and Cultural Studies, GGSDS College, Chandigarh, India.

INTRODUCTION:

In most of the stories, movies and dramas, we see that the fate of a devil is in the hands of the hero. The Indian mythology is very extensive, and it gives us the chance to rewrite the story from different points of view. In the greatest Hindu Epic 'The Ramayana', the hero is Lord Rama and the villain, or the devil is Ravana. Ravana is also called the Rakshasa (demon) and is considered the symbol of evil, he is also called a ten-headed demon because apparently he had the power and strength of 10 people. His each head represents the 10 negative emotions which are:

- Ahamkara - Ego
- Moha – Attachment
- Krodha – Anger
- Ghrina – Hatred
- Paschatap – regret
- Irshya – jealousy
- Lobha – Greed
- Kama – Lust
- Jaddata – Insensitivity
- Bhaya – Fear

Lord Rama, the incarnation of Lord Vishnu, is worshiped by us. He is the hero of the great Hindu epic, Ramayana. According to the epic, Ravana, in the absence of Lord Rama (husband of Sita), kidnapped Sita from Dandaka forest. Being a noble and respected king of Lanka, his deeds took everything away from him. It is believed that Lord Rama with a great army went to Lanka and defeated Ravana and ultimately ended his life which marks the victory of good over evil. There are four Yugas in the Hindu Mythology – 'Krita Yuga', 'Treta Yuga', 'Dvapara Yuga', and 'Kali Yuga', and the Ramayan is from the 'Treta Yuga'. People are unaware of many aspects of Ravana.

Ravana truly wasn't evil; he was the gatekeeper of Vaikuntha, yet was cursed to be born into the material world. Ravana is generally characterized as the most renowned Devil, his original name was Dashagriva. Ravana was half Brahman and half demon, as he was the child of the great sage Vishrava and his wife Kaikesi was the princess of the Asura clan. The family of Ravana includes Vibhishana, Kumbhakarna, Shurpanaka, and the stepbrother Kubera.

He was the Master of Sciences, Arithmetic, Physics, Astrology, etc. According to the author Nagendra, "Ravana wrote a number of novels, such as 'Arka Shastra', 'Kumara Tantra', 'Arka Prakashaya'."

- "In Arka Shastra he has collected and aggregated every herb and indicated their utilization".
- "The text 'Kumara Tantra' (Gynaecology and Paediatric Medicine) explains the solution for youngster sickness, and he composed this book on the solicitation made by his wife 'Mandodari'".

He has also produced new 'Ragas' in music. He was a particularly persuasive expert and he controlled the Planetary situation. Ravana had mastered 64 distinct kinds of Arts, he had a deep understanding of the Vedas and the Upanishads. Ravana is said to be one of the greatest physicians that had ever existed. In Sri Lankan mythologies, King Ravana had treated both Rama and Lakshmana when they were badly wounded on the battleground.

Thus, according to the epic, Ravana performed the required Vedic ceremonies for Lord Rama, as Rama wanted to build the "Rama Setu" (bridge), with the purpose that Rama's army could go to Lanka and fight a war with Ravana, Lord Rama needed the best Brahman to conduct the Vedic ceremonies and Ravana humbly agreed to conduct the rituals. In Ramayana, Lord Rama had executed Ashwamedh to kill Ravana since Rama knew that Ravana was so powerful that it

would be impossible to kill him in battle.

There is a popular image known as the "Ravananugraha" of Shiva, the image that was popular in Gupta era, and it depicted Ravana beneath the Mount Kailasa playing his Veena and Shiva Parvati above his head. There are several places in India as well as in Sri Lanka, where he is worshiped. There is a huge temple devoted to Ravana in Kakinada, Andhra Pradesh in which there is a huge Shivalinga of both Shiva and Ravana. There is a Ravana temple in Kanpur, Uttar Pradesh and a Jain temple in Alwar, Rajasthan. In Mandore, (Rajasthan) there exists a network of Brahmins who are the direct descendants of Ravana, and this community performs the Shraddh customs and appeal to God for the freedom of their soul on the occasion of Dussehra, which is celebrated as the triumph of Lord Rama over Ravana.

Deconstruction of the character according to the Merriam Webster dictionary defines deconstruction as "a way of analysing literature that assumes that a text cannot have a fixed meaning. A fine example of deconstruction is reading a novel twice, 20 years apart, and seeing how it has a different meaning each time".

Yudhanjaya Wijeratne, a science fiction author and TEDx speaker, wrote an article 'Ravana was a spectacular king. He just fell for the wrong girl'. In this article 'The Ozymandias from Lanka', he talks about the aviation invented by him and many other discoveries and inventions.

Deborah de Koning, in his article Ravana: 'Once a demon, always a demon?', he does a comparative study of Ravana from Hindu perspective as well as from Sri Lankan perspective which keeps on revolving around Ramayana.

Dr Arjit Walia, in his article 'The Intertwined Ravana and Rama', does the comparative study from Ramayana's point of view.

Harish Pullanoor, in his article 'We, the permanent villains of Indian mythology, must reclaim our fallen icon', talks about all the villains like Ravana, Mahisura, and Mahabali and how the society looks at them.

Some books in the field include-

'Sita Ramayana' written by Samhita Arni and Moyna Chitrakar published in 2011, the book talks about the women in Ramayana and is told from Sita's perspective. The book 'Ravan Raja Rakshasaneha' by Sharad Tandale published on 1st January 2018, talks about his childhood memories, and his ancestors. 'Karmayana, untold secrets of Ravana' by Santosh Pandey, the book talks about the journey of Ravana from being a child, a Brahman and subsequently being the ruler of Sri Lanka.

However, very little research has been done on the positive aspects of Ravana. From the above literature review it can be concluded that many works have focused on Ramayana and many with a feminist approach, while a number of works are about the background of Ravana however, very few studies have focused on the positive aspects of Ravana. My research, aims to find out the other side of the coin by following an analytical approach ... The undiscovered side of the story, the road less travelled. This paper talks about the present Sri Lanka and the people who have immense love and respect for Ravana. Ravana, in India is known as the greatest demon, who was defeated and killed by Lord Rama. The paper talks about the undiscovered side of the character of Ravana.

The paper has an analytical approach from a postcolonial perspective in which both Rama and Ravana are people of two different groups. Postcolonial literature is a very broad period and there has been a big role of Edward Said, his book 'Orientalism' plays an important role in Postcolonial literature. The names of some Postcolonial critics are Homi K. Bhabha, Gayatri Chakravorty Spivak and F. Fanon.

"Postcolonial theory considers vexed cultural-political questions of national and ethnic identities, otherness, race, imperialism, and language during and after the colonial periods. It draws upon post-structuralist theories such as those of deconstruction to unravel the complex relations between the imperial centre and

colonial periphery" (Baldick 265). "Can the Subaltern Speak?", this essay was written by Gayatri Chakravorty Spivak in 1988 and, she speaks about how the westerners carried out research in different countries (Bahri, Deepika 1996). The first part of the essay is essential in which she indicates some universal statistics about the western way of life and how westerners used to analyse different international locations and their way of life. She talks about a few western writers such as Marx and Foucault, Deleuze and Derrida. She criticizes Foucault and Deleuze, and attack on Karl Marx's Theory by using the Deconstruction technique. Subsequently, she joins Edward Said and some non-western critics who used the western way of life and academic discourse to criticize western subculture. The basic concept of this essay is to aid the western low-cost hobby in which they have induced the Western academic thinking, Spivak says that knowledge constantly expresses the thoughts of his/her producers, she believes that knowledge is a commodity which has been exported from the West. The Research paper talks about the idea of Spivak's Subalternity, the essay also talks about the damage that has been done on the poor people. Consequently, the same treatment was given by the Devas to the Asuras. Devas used to rule over them and have full authority. They think of Asuras as the people of lower caste and culture." The term, as Spivak uses it, also insinuates the Subaltern Studies Group in India, a radical group which attempts to articulate and give voice to the struggles of the oppressed peasants of the Indian subcontinent" (Nayar 26).

Edward Said's theory of Orientalism divided into 3 parts-

The scope of Orientalism

Orientalist structure and Restructure

Orientalism now.

In this theory, Edward Said explains how the West has historically represented the East in their way. The Asuras are taken into consideration as susceptible, and the Devas as Superiors. They perceived Asuras as untouchables and people of lower strata.

"As an Asura, Ravana lost numerous opportunities. He says that he is a poor, black, Asura child. His father also considers Ravana and his siblings as ugly things. My father's leering face jeered at me. Screaming repeatedly that I was a black and good-for-nothing evil spirited loser who was a burden to the world" (Neelakantan 31).

Ravana: Exploring the Underrated Great Sides

The Indian mythology is probably the greatest and the most powerful factor of Hindu tradition. Over the centuries, the chronicles of 'Mahabharata' and 'Ramayana' have been spread through different means. Literature sometimes acts as a limitation, when debating about Hindu Mythology. The 'Itihas' and the 'Pauranik' scriptures (medieval stories) discuss a variety of concepts and theories about humanity, that how living creatures reside and function under the knowledgeable organization.

The Ramayana has a great impact on our society and culture. Every citizen of India knows the story of Ramayana where the hero is Lord Rama and the villain is Ravana.

"I have always found that the villains are more believable and humane than our mythological heroes [...] A Ravana or Duryodhana looks refreshingly modern in their values. Their naked materialism, honest ambitions and even the etc. flaws make them likeable. There are two sides to any story. All these years we have been spoon-fed with only one point of view. It is fascinating to see how the same story changes when the viewpoint changes. As they say, there is my truth, and your truth, but the real truth is somewhere in between" (S Devika 5). In Ramayana, Lord Rama, who was the incarnation of Lord Vishnu, killed Ravana in the battlefield and became the idol hero. In many parts of India, people celebrate Dussehra festival by burning the effigy of Ravana and this indicates the victory of good over evil. Ramayana is the story of Rama's life journey in parallel with Rama being the hero and Ravana as the villain, but his research paper presents Ravana with a different perspective- the undiscovered side of the antagonist. This paper will be elaborating the themes of poverty, gender discrimination and racism.

Let's take Rama and Ravana as mortal human beings, and not as God or Demon. They both hold an important position in antiquity throughout the Indus valley civilization which is also known as the Harappan civilization. The Devas and the Rakshas, both were from two different tribes and civilizations. The Devas were considered as the Europeans who were white, whereas the Rakshas were compared to black people and of lower caste. Colour played a very important role in the prehistoric times. The Aryans began to write scriptures in which they projected Asuras as the criminals of the holy war. The northern region of India was ruled by the Aryans (Gods) ignoring the southern region which gave plenty of time to the Asuras to develop their own land. They named their kingdom as Lanka (present day Sri Lanka) and the region was secure. "Brahmins, who had come from the face of God, would be the supreme caste. They would dispense knowledge, act as representatives of God on earth, and it was imperative that everyone listens and obeys them. The Kshatriyas, who had the great fortune of coming from the limbs of the God, would rule the society as per the advice of

Brahmins. The Vaishyas, the merchants who had come from the thighs of God, would be permitted to run business and trade and would be under the other two castes. The artisans, small landowners, the ordinary soldiers, all the Shudras, who had, unfortunately, come from Rome from the foot of God, would serve the other castes". (Neelakantan 452).

In the Ramayana, Rama was the main character and it neglected Ravana's and this shows how the marginalised people of the society were ignored. The paper depicts the oppression of Ravana by the colonizers. "But wherever I looked I only saw oppression. Money, Caste, Rituals, Tradition, Beliefs and Superstitions, all conspired together to crush the humble majority. Why couldn't there be a more just way of living? The moment I started asking why I was branded a hot-head. The Brahmin friends of my father once tried to banish me from the village saying, I was possessed by evil spirits, and that I was a Rakshasa, a demon" (Neelakantan 19). Ravana was the son of sage Vishrava, a Brahmin and his mother Kaikesi was Rakshasa, accordingly Ravana was half Brahmin and half rakshasa, and for that reason he did not have an identity of his own. He faced an identity crisis in his childhood itself. The society used to treat him unfairly which made him feel oppressed in such an environment. "My mother's leering face jeered at me, repeatedly screaming that I was a black and good for nothing evil spirit loser who was a burden to the world. I wept for the blackness of my skin". (Neelakantan 31-32).

Ravana was not sent to school for the reason that he belonged to a lower caste therefore no Brahmin was ready to teach him, and he faced domination at the hands of the higher caste, consequently what all knowledge he had gained was his hard work. Ravana was the man who lifted himself from poverty to become a successful person. According to the Valmiki's Ramayana the ten heads of Ravana each tells about his ten negative emotions which are Ahamkara – Ego, Moha – Attachment, Krodha – Anger, Ghriha – Hatred, Paschataap – regret, Irshya – jealousy, Lobha – Greed, Kama – Lust, Jaddata – Insensitivity, Bhaya – Fear. Nobody talks about the positive aspects of his ten heads, which are from the Perspective of Shastras Of Vedas, they are :

Sankhyashastra (Mathematics), Yog Shastra (Yoga as a way of life, meditation), Nyayashastra (Law and administration), Vaisheshik Shastra (Physics, astronomy, mechanics), Purvamimamsa (Philosophy, Just fiction), Uttar Mimamsa Shastra, Rigveda, Yajurveda, Samveda and Atharvaveda. "I am sad to disappoint you, but I shall live like a man and die as one. I will never try to be a god. I will live exactly as my emotions tell me. I do not want to be a model man for future generations to follow. My life begins with me and ends with me. But I will live my life to its full and die as a man should. So, borrowing from your words, I shall be a man with ten faces – I am Dasamukha" (Neelakantan 41).

Ravana's prayer to Lord Shiva continued for a few hundred years. Throughout his prayer, Ravana cut his head Ten times to ensure Lord Shiva, as to how far he could go to prove his devotion to him. When he cut off his one head, a new head would come up to encourage him to continue his prayers. After seeing that Shiva was pleased with his sacrifice, he gave him blessings during his tenth beheading. Ravana pleaded for eternal life, for which Shiva refused, but conferred on him divine glory. Nirvana's wine, which was kept under his umbilicus, confirmed that he could not be killed because the Amrit remained inside him. The Tandava Stotram is written in Panchacharam Chhanda. It was composed by Ravana to please Lord Shiva when Ravana requested Shiva to leave the Kailash Mountain and make Sri Lanka his home. Ravana turned out to be unfaltering to such an extent that he figured out how to lift Mount Kailash utilizing his capacity, whereas Shiva pushed him with his right toe that Ravana couldn't eliminate his hands which had been squeezed under the mountains. Ravana felt the misery, but still he actually formed and discussed Tandav stotram. Impressed by his grit and devotion, Lord Shiva gave him the heavenly blade of Chandrahas. It was around this incidence that he had achieved the title of Ravana, which was given to him by the Lord Shiva. Ravana and Shiva showed the fundamental idea of secularism, which is not a force more prominent than the power of human will. "Atma or Paramatma" signifies internal identity, it is the best and furthermore, God expressed "father and child are all one" was made by these two men who were at strife with people who for personality had promoted, misled even "sold" divine beings.

Ravana was the most proficient researcher to have ever existed. He had mastered the Vedas, and was likewise an incredible visionary master. He was a splendid statecraft educator. At the point, when Rama executed Ravana in the war zone, Rama sent his sibling Laxmana to the perishing Ravana to take certain lessons from him. He was an incredible researcher, and sometimes his opponents used to access his knowledge. He taught Laxmana three significant lessons: absolutely never misjudge your adversary, postpone violent act as often as you can, yet never delay right thing – that would save you and numerous others from any external injury, and never uncover your mystery data to anyone on this planet. Ravana was additionally a scholarly writer and a musician. He was an incredible player of the musical instrument, Veena. As per Valmiki's Ramayana, Ravana was a successful King. He was actually a productive ruler and under his regime, Sri Lanka was called 'Sone Ki Lanka', the most eminent period of the nation. Truth to be told, Ravana was a steady ruler who cared for his clan very well. Under his system, Vishwakarma designed Lanka the best among all the design-

ers. All through Sri Lanka, Ravana is treated as God and is worshipped by the people. Even in India, there are numerous temples, for example, Dashanan Ravana Temple in Kanpur, Ravangram Ravana Temple in Madhya Pradesh and Kakinada Ravana Temple in Andhra Pradesh, and they still continue to worship Ravana.

Ravana was the first ruler to erase all the distinctions among the individuals of Sri Lanka and managed to unite them under his rule. The country had become a democratic nation which indicates that it was free from the rules and regulations imposed by other nations. Not only Ravana ruled Sri Lanka he additionally administered an enormous domain of South Asia and was known as the 'Chakravarti'. All through the recorded information of Ravana there is no significant war pursued by him and neither did he attempt to overrule them. Not even a small gender discrimination was there throughout his rule. In Ramayana, Valmiki had depicted him as the most despicable individual that had ever existed, and introducing him as a deceptive just as biased individual all through the entire Ramayana. Being a truly erudite scholar why is he shown as felonious? The fight between Rama and Ravana was because Ravana kidnapped Sita, and it was the political battle because the Asuras were thrown off from the region by the devtas. Rama followed the theory that the entire country belonged to "Raghuvansh" and this seemed to be a very bigoted assertion for the control of other country. Thus, for hundreds of years, Brahmins lived as the ruler of the whole kingdom so, they used to assume that the Asuras were bad, improvised, dark, sullied and untouchables. The multifaceted nature improved and the Devas or Brahmins started dealing with societies by conquering the slaves- The Dasas, represented Asuras (Ibid23). The devtas had built up the main composed language Sanskrit in around 1000 BC, all the text (the Vedas and the Upanishads) and all the rituals were performed in this language. The devtas attempt to force this language on the lower strata of society, the Asuras. One of the poems of Rudyard Kipling- "The White man's burden", in which the poet shows how the white men used to train the mind of the uncivilized people by telling them their own culture.

The devtas worshipped natural forces like Indra, Varun, Agni, Pavana, Ashwini, Surya, Soma and Bramhana, as they migrated they also adapted the cause of asuras, the Shiva and the Vishnu. The Devas, who were considered as the Brahmins used to follow totally strict traditional rituals and used to see Asuras as inferiors, owing to the fact that they didn't follow the strict ritual of worshipping, thus they were considered as atheists. The Asuras had faith in mother nature (they used to worship cult of trees, water, animals etc.) and they worshipped the universal identity without any gender discrimination. They followed the guidelines of peace or Ahimsa. "Rowdy elements among us would rush and embrace, or at least touch, the pure Brahmins returning from their purifying baths. No sooner did one of us touch one of the super-pure Brahmins; the entire bunch would curse us ... would return to the Ghat to wash us off their bodies" (Ibid 260).

Talking from Ramayana's point of view after defeating Ravana in the battlefield and bringing Sita back to Ayodhya, Rama asked Sita to give the Agnipariksha with the intention that he can be sure after so many years of remaining in the captivity of Ravana, she is pure and still faithful to him i.e her husband which shows that the Brahmins (devtas) did not consider women equal to the status but talking from the other side of the coin, Ravana was a very caring and loving husband and respected his wife Mandodari. Ravana believed that women should be given equal status in the society only then the community will be enlightened and more developed. "In Indian classical literature, a woman is always shown in relationship to man; the husband-wife relationship is given more importance than the daughter-father, sister-brother or daughter-mother relationships. Traditionally, a good woman is always synonymous with a good wife and a good wife must be chaste, faithful and virtuous like Sita or Savitri. In Ramayana, Sita's identity is solely estimated about her husband, Rama who abandoned her because of societal fear. The image of these virtuous mythological female characters is glorified and they are referred to as Devi, Mata etc. However, for feminists, in scriptures and myths, women like Sita are depicted either as a goddess or a sub-human creator, but never as a complete human being. Where on one hand, she has been described as an object of reverence of worship; on the other hand, she is treated like an object of sexual gratification and considered to be man's property" (Kanupriya 78).

In the forest, Ravana kidnapped Sita which was an unethical thing to do and this was the reason why he was killed by Rama on the battlefield. When Sita was brought to Lanka by Ravana, he didn't even touch her and assigned her wife to look after and to take care of her. Ravana throughout the Ramayana did not even touch Sita, he kidnapped her only because his sister Shurpanakha was humiliated by Lord Rama and Laxmana (younger brother of Rama), when Shurpanakha confessed that she has a very strong affection for the two brothers, Laxmana made fun of her and cut off her nose. Ravana's sister was humiliated by the two brothers. In the present day world if a lady is mistreated or humiliated, it invites the ire of the society. Shouldn't something be said about the above mentioned incident? Wasn't it unjust? She was a lady, as well, so now where did the value system go? Ravana was compelled to kidnap Sita, since he wanted to take revenge of his sister's humiliation.

Every year, during the festival of Dussehra we burn the effigy of Ravana to mark the victory of good over evil but in the battlefield when Lord Rama killed Ravana with his arrows and when he was about to die Rama asked his younger brother

Laxmana to go and seek the blessings and lessons from Ravana.

Like in Milton's 'Paradise Lost', Satan rules the hell and desires to serve inside the heaven. Same was the case with Ravana. Ravana was a man who lived life on his terms, did what he thought was right and cared nothing for what was written by holy men; a man who lived life fully and died a warrior's death. ... and it is only the small detail of who won, that decided the hero and the villain, in their epic life stories (494).

CONCLUSION:

The greatness of Hindu religion is well-known as it presents its character in black and white. All people are unpredictable instruments of feelings and qualities, and it is ideal for everyone to see the positive qualities and overlook the negative ones.

"Power will remain the guarded possession of the highborn, striving to ensure that an outcaste remains a lowly outcaste. Paralyzed by the system, the outcaste will never dare to question it" (Jadav 3).

Even after getting Independence, some people still face marginalization and they still don't have the right to speak about themselves. The paper ends on a positive note for a purpose that there will be a new start in the coming generations and people will be less biased. There will be no strict rules for lower caste people and there will be justice for the right ones. Having an alternative outcome of each and everything helps the researcher and the audience to have a different kind of perspective about the same thing, that has been portrayed since centuries and they can broaden their aura and think differently. "India is a land where hundreds of minor communities are living indeed" (Naik 45).

Accordingly, considering these points, this paper shows that the caste system plays an important role in the past and present and the upcoming future.

Both Ravana and Rama are the two main characters in Valmiki's Ramayana; he portrayed Rama as an ideal hero thus neglecting the other one. The research paper talks about the undiscovered side of Ravana, the marginalized character, and it talks about the reconstruction of the character with a positive approach in view of the fact that a villain also has a two-sided story to tell. There are many versions of Ramayana and in every version, the Lanka King Ravana is portrayed as an evil, egoist, and selfish ruler. Literature does not allow us to stick to one place. Everyone should have a broad perspective of looking at things from all angles. By reading and watching this mythology, we frame our society in a way that we start to discriminate between the lower and the upper class.

People get influenced by the characters who are portrayed as excellent beings namely Lord Rama since he was the character who obeyed and respected his elders, yet on the contrary, the society does not accept the ones who live their life on their own terms and conditions. "Ravana was a man who lived life on his terms, doing what he thought was right, and caring nothing for what was written by holy men; a man who lived life fully and died a warrior's death. ... And it is only the small detail of who won, that decided the hero and the villain, in their epic life stories" (Neelakantan 494).

Epics like 'Ramayana' and 'Mahabharata' play a very important role. It's been centuries that we have been fed with these stories hence these are embedded in our minds. We don't even want to consider a divergent perspective. Whenever we see Ramayana we still have negative views about Ravana. Today, we still consider him as a villain, the ten-headed monster and we never thought of considering his side of the story. People in India have a different theory about Ravana and people in Sri Lanka have a completely opposite view about Ravana therefore, it's all about perspective and how we discern and envision the character. Thus, the people of today's generation and the future ones should take both the things into consideration, the positive and the negative, and should not blindly follow the myth which has been passing on from generation to generation. This paper in the end leaves the matter upon the audience and consideration of things in their own perspective.

Acknowledgement:

I would like to express my deep and sincere gratitude to our Principal, Dr. Balraj Thapar for providing me an opportunity to work on this research field.

I am extremely grateful to Dr. Richa Gaind for her constant support and guidance without which this dissertation would have been incomplete. She guided me in all possible ways and provided me with numerous valuable suggestions each time. She has been a guiding pillar for me and kept motivating me to complete this dissertation successfully.

I would also like to thank Dr Gagan Walia, Mr. Pranav Kapil and Ms Nitika for conducting valuable workshops which helped me get key notes and great insights for my research.

Lastly, I thank my parents, and friends for their encouragement and help.

WORK CITED:

1. Altern, Hannah. Subaltern Studies : FROM WRITING WITH (SOCIALIST) PASSION TO FOLLOWING THE (POSTMODERN) FASHION. History in the

- Making 1.2 (n.d.): 58-64. Web. 30 Mar. 2015.
- II. Banerjee Madhubanti: "RAKSHASAS AND ASURAS IN HINDU EPIC TALES". International E-Journal of Advances in Social Sciences, Vol. Issue 2, August 2015. <http://ijasos.ocerintjournals.org> 147
 - III. Barry, Peter. Beginning Theory; An Introduction to Literary and Cultural Theory. 3rd ed. New Delhi : Viva Books, 2014. Print.
 - IV. Deole, Vrushi. "Caste, Race and Colour in Asura: Tale of the Vanquished." International Journal of English Language, Literature and Translation Studies (IJELR) 3.2 (2016): 384-389. Google. Web. 20 Apr. 2017.
 - V. Definition of Deconstruction according to Merriam Webster <https://www.merriam-webster.com/dictionary/deconstruction>
 - VI. Greatest Devotee of Shiva: Ravana, his faith on Bhagwan Shiva. <https://haribhakt.com/ravan-was-asur-but-taught-great-shiv-bhakti-to-bharatwasis/>
 - VII. India Aryan Civilization. <https://haribhakt.com/ravan-was-asur-but-taught-great-shiv-bhakti-to-bharatwasis/>
 - VIII. Jadav, Narendra. Untouchables; My family's triumphant escape from Indian caste system. London: U of California P, 2007. Print.
 - IX. Kanupriya. "Feminism & the Emerging Woman in Anand's the Old Woman & the Cow", Feminism in Indian Writing in English. Ed. Amar N Prasad. New Delhi: Sarup, 2006. Print.
 - X. Khalid, Haroon. An Introduction to Edward Said's Orientalism. Renaissance.com. N.p., n.d. Web. 14 Jan. 2015. <http%3A%2F%2Fwww.renaissance.com.pk%2Ffebbore2y6.HTML>
 - XI. Nair, Aswathi. S. "The Tale of the Victor to the Tale of the Vanquished." Star Research Reach 8.2 (2016): 11-23. Google. Web. 10 May. 2017.
 - XII. Neelakantan, Anand. Asura: Tale of the Vanquished; The Story of Ravana and His People. Mumbai: Lead Start, 2012.
 - XIII. Neelakantan, Anand. Interview by Anusha Parthasarathy. Myths for Modern times. The Hindu, 28 Aug. 2013. Web. 25 Nov. 2014. <<http://www.thehindu.com/books/myths-for-modern-times/article50678-88.ece>>
 - XIV. Pai, Anant. Valmiki's Ramayana. New Delhi: Amar Chitra Kadha, 1978. Print. Ramayana – A Twisted Tale of Aryanization (Part 1) https://rakshitchronicle.wordpress.com/2017/04/10/ramayana-a-twisted-tale-of-aryanization-part-1/amp/#aoh=16101170375726&referrer=https%3A%2F%2Fwww.google.com&_tf=From%20%251%24s
 - XV. Ravana: an evil incarnate or man of Virtue? <https://www.hindustantimes.com/india/ravana-an-evil-incarnate-or-man-of-virtues/story-YBKHEwymKoVpvzKRG5gAhL.html>
 - XVI. Ravana : Once a demon, always a demon? <https://www.digitmagazine.com/academic-papers/ravana-once-demon-always-demon>
 - XVII. Ravana - The Legendary Emperor of Sri Lanka. <https://www.srilanka.travel/ravana>
 - XVIII. S, Devika. "Of Villians, Heroes and other Beings." The Hindu 25 2015:5. Print.
 - XIX. Spivak, Gayatri Chakravorty and Morris Rosalind C. Can the Subaltern Speak?; Reflections on the History of an Idea. New York : Columbia UP, 2010. Print.
 - XX. The Actual Meaning Behind 10 Heads Of Ravana. <https://greatancientindia.com/10-heads-of-ravana-meaning>.
 - XXI. Ten Interesting facts About Ravana that will make you see him in a whole different light. <https://www.scoopwhoop.com/inothernews/ravan-facts/>
 - XXII. The Intertwined, Ravana and Rama <https://timesofindia.indiatimes.com/blogs/mission-knowledge/the-intertwined-ravana-and-rama/>
 - XXIII. This Dussehra Let's Remember And Learn The Good Qualities Of Ravana, The Great King of Lanka. <https://www.india.com/viral/this-dussehra-lets-remember-and-learn-the-good-qualities-of-ravana-the-great-king-of-lanka-2503701/>
 - XXIV. Unknown interesting Hidden Mythological facts about Ravana. <https://shiprocket.social/blog/lesser-known-facts-ravana-raavan/>
 - XXV. We, the permanent villains of Indian mythology, must reclaim our fallen icons <https://qz.com/india/1777755/ravana-mahisha-are-asura-heroes-not-indian-mythology-villains>
 - XXVI. Why ravana is my hero and not. <http://nagendraswords.blogspot.com/2009/01/leadership-from-ravana-2-why-rama-is-my.html?m=1>
 - XXVII. Why Me #Ravana. <https://vak1969.com/2018/10/16/why-me-ravana/>